

CHRISTIAN LITERATURE

AND

THE REVIEW OF THE CHURCHES.

CHRISTIAN LITERATURE, Vol. XI.
REVIEW OF THE CHURCHES, Vol. VI.

MAY, 1894.

No. 7.
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THE AMERICAN CHURCHES.

BY AMORY H. BRADFORD.

"The Kingdom." *The Northwestern Congregationalist* has changed its name and, to a certain extent, its character, and will be known henceforward as *The Kingdom*. Its managing editor will be Mr. H. W. Gleason, and its associate editors President George A. Gates, Professors G. D. Herron and Jesse Macy, and the Revs. Thomas C. Hall, L. L. West, Josiah Strong, B. Fay Mills, J. P. Coyle, G. D. Black. The Department of Christian Sociology will be edited by Professor John R. Commons, of Indiana State University, while the Rev. J. Newton Brown will have the Department of Congregational Work and Fellowship. The intention is to make the paper representative of what is known as "Applied Christianity," of which President Gates and Professor Herron have been, perhaps, the most prominent exponents, and of which Dr. Strong's last book, "The New Era," offers perhaps the best general statement. The first number of the new paper begins with an admirable editorial by President Gates on "The Movement for the Kingdom." We have nothing but praise for those who are emphasizing so strongly the Kingdom of God. We believe that in the main they are right. The only point which we feel at all inclined to criticise is the apparent thought that there is anything specially new in this movement. It is the old temperance reform and the old abolition reform in a new dress. In the Church in all generations there have been those who have given the first place to doctrine and to an intellectual type of preaching; and there has been another class who, with passionate earnestness, have called upon all Christians to rise and follow Christ. Neither in the United States nor in England has there been any time in recent years when there has not been a large number of noble Christians calling the Church to higher ideals and more perfect consecration. We say again the only unfortunate thing about this movement is the assumption that it is new. As some of us see the years passing more and more swiftly it is a great joy to realize that as the younger men come

on, with all the enthusiasm and audacity of youth, they are recognizing what others have seen with equal clearness and advocated with equal earnestness. *The Kingdom* will stand for nothing new, but we believe it will stand for everything that is good. It means simply that a number of the younger men have caught a clearer vision than they have seen before of the fact that Christianity is a life; that Christians are called to the service of humanity in the spirit of Jesus Christ. Just now attention is focussed on the social system in which we are living; in other times other evils have been attacked. We have no sympathy whatever with those individuals and periodicals which are decrying the importance of the work which the editors of *The Kingdom* and their fellow laborers are trying to do. There is no more encouraging sign of spiritual life in our time than they are offering us. We do think that they have unintentionally given reason for the supposition that they imagine that they have entered an untrodden field. That mistake, even if the opinion is held, can easily be pardoned in view of the splendid enthusiasm which they are manifesting. The more frequently Christians are called to realize the importance of the Kingdom; that spirit is more than form; that life must make its own methods of work; and that the essential thing for every man is to get into touch with the spirit of God, the sooner the work which our Master came to do will be completed. We extend our best wishes to *The Kingdom*, and our greetings to its editors as fellow-workers in a field in which there are already many equally consecrated and prophetic spirits fully devoted to the advancement of that kingdom which is "the realization of righteousness in the life of humanity."

The Question of Unity.

About the time that this number of THE REVIEW OF THE CHURCHES appears there will be issued by the Christian Literature Company, of New York, a little book entitled "The Question of Unity; or, Many Voices Concerning the Historic Episcopate." It will consist of a symposium on Prof. Shields' book, which appeared in a recent number

of this REVIEW; the reply of Prof. Shields, which appeared in a subsequent number, and a preface by the editor of the REVIEW. We do not know of any other publication that offers as much in the way of suggestion on this subject as will be found in this booklet. It will contain statements of the views of such men as Drs. Huntington and Satterlee, of the Episcopal Church; Cuyler, Ecob, Shields, of the Presbyterian; Abbott, Stimson, Gates, of the Congregational; Boardman, of the Baptist; Crooks, of the Methodist; and many others. This statement will be our answer to the many inquiries which have come to us concerning this symposium. We have felt that the articles were worthy of preservation, and take great pleasure in announcing that the book is now ready for the public.

NEW JERSEY CONGREGATIONALISTS AND CHURCH UNION.

One of the most important deliverances concerning Church Union which has yet appeared was adopted on the 18th of April by the New Jersey State Association of Congregationalists. It speaks for itself, and does not need any comment from the editor of this REVIEW, since his name appears as chairman of the Committee making the report. We, therefore, print it in full, as indicating the attitude of many Congregationalists toward this subject, which is now occupying so large a share of public attention. It is proper to say that most of this paper was prepared by the Rev. William Hayes Ward, D.D., editor of *The Independent*, and also that in its final form, after alteration and amendment, as the report of the Committee, it was adopted most enthusiastically. No other action of the Association received such hearty endorsement. This paper will be sent to the various State Associations, and afterward to the National Council, and we hope will be the means of securing a thoroughly representative utterance on the subject of Church Union from the Congregational Churches of the United States.

RESOLUTIONS ADOPTED BY THE NEW JERSEY STATE ASSOCIATION OF CONGREGATIONAL CHURCHES.

Whereas, The spiritual unity and acknowledged fellowship of all bodies which seek to maintain discipleship of Christ is an object to be aimed at only second to the discipling of all men to Christ our Lord; and, whereas, the visible corporate unity of such Christian bodies will be the best evidence to their own consciousness and to the world of their spiritual unity; and whereas, such formal and corporate unity can only be secured by much preliminary consultation between various Christian bodies in which they shall make propositions to each other looking to this end;

and whereas the honorable example of such propositions has been already set pre-eminently by our brethren of the Protestant Episcopal Church in the United States of America, and our brethren known as the Disciples of Christ, therefore, by way of suggestion to other representative bodies of the Congregational churches, and for their consideration, the Congregational Association of New Jersey offers the following suggestions, looking to corporate union of the Congregational body of churches with other denominations:

The doctrinal basis of such union must be the Holy Scriptures, as containing the only authoritative revelation of God and of His son Jesus Christ, the divine Savior and supreme Teacher of the world. The teachings of the Holy Scriptures have been formulated many times in various creeds and catechisms, which all contain the simple, essential facts of the Christian faith; and especially in what is called the Apostles' Creed, which deserves peculiar honor for its antiquity and simplicity. The central teaching of Jesus Christ is the law of supreme love to God and equal love to man.

Christ has gathered His disciples into churches, which ought to be united in recognized universal fellowship. To these churches He has given the ordinances of baptism and the Lord's Supper. These churches are to be taught and directed by persons chosen and ordained as teachers and ministers, under the various names of bishops, pastors, elders or presbyters, and deacons. The liberty of each Christian to interpret for himself the Holy Scriptures, and of each local body of Christians to maintain their chosen manner of worship and to direct their own affairs, cannot be infringed upon; any corporate union must make allowance for the liberty of the individual conscience and the rights of the local congregation.

We believe that already the great body of Protestant Christians recognize that church unity will find no serious bar in the different interpretations of the Bible on doctrinal questions. The chief difficulty will be found to arise between denominations representing different forms of church government.

I. The Protestant Episcopal Church, having proposed union on the basis of the four propositions of the Chicago-Lambeth articles, we believe that the Congregational churches can accept unity on this basis, if these articles can be interpreted with such latitude as to allow to the terms used the various interpretations admitted by the contracting parties. The first article, the acceptance of the Holy Scriptures "as containing all things necessary to salvation, and as being the rule and ultimate standard of faith," is one upon which we also would insist. The second article recognizes two of the early creeds of the Church

as containing the essential doctrines of the Christian faith. While regarding only the Holy Scriptures as authoritative, we also pay especial honor to these ancient creeds and accept them as "a sufficient statement of the Christian Faith." The third article requires the acceptance of baptism and the Lord's Supper, "administered with unfailing use of our Lord's words of institution, and of the elements ordained by him." As this is the habit of our churches it can be accepted without difficulty. The fourth article requires the Historic Episcopate, with necessary local adaptations. This article is phrased with a happy indefiniteness purposely to allow latitude of interpretation and embrace the different views of the Episcopate prevailing in the Protestant Episcopal Church. It also carefully avoids terms imposing a diocesan Episcopate or any theory of Episcopal succession. Inasmuch as the view of the Historic Episcopate prevails among us which holds the Episcopate to have been originally over the local church, and inasmuch as this view also has large prevalence among scholars of the Anglican and American Episcopal Churches, this article can be accepted by the Congregational churches, if interpreted in such a way as to give liberty to views of the Historic Episcopate prevailing in both bodies. If, however, as perhaps a majority of our Protestant Episcopal brethren will insist, by Historic Episcopate is meant the Diocesan Episcopate, we are willing to treat for unity on this interpretation. We could extend our system of missionary superintendents so that it shall become general, and so that their supervision shall cover all our territory; and we could ordain them as superintending bishops, without local charge, over the territory occupied in part by our local bishops, and might give them such responsible duties as can be performed without interference with the local churches and local bishops. We could when desired invite their bishops to unite with us in the ordination of our bishops and other ministers. This we could do, not because we believe the system necessary, but for the sake of meeting our brethren and accommodating our practice to theirs; and we think it could be done without interfering with the independence of our churches. We would, therefore, favor negotiation with the Protestant Episcopal Church on these terms, and earnestly hope that our next National Council will appoint a committee to correspond with the duly appointed representatives of that Church.

2. What we have proposed as a means of union with the Protestant Episcopal Church applies equally to some other denominations having a similar diocesan Episcopacy, and may equally be offered to the denominations belonging to the Methodist Episcopal family. We, therefore, favor negotiation with these bodies on the same terms.

3. We turn next to the family of Reformed or Presbyterian churches, with which our relations in the past have been somewhat closer. They have recognized our ministers and our churches as validly constituted, and we have equally recognized theirs. To them we offer the general principles already laid down. We think some form of union can be devised which will not interfere with the methods prevalent on either side, and which will at the same time have a tendency to bring about ultimate unity. We have in mind an alliance more intimate and effective than that which now unites the denominations represented in the Council of the Reformed Churches. Such an alliance might provide for regular meetings of representatives of all the bodies united, which should decide on the methods of conducting foreign and home mission work, provide for the consolidation or discontinuance of competing churches on the same field, and plan for common work in theological education and in evangelistic efforts. Such an alliance would use its influence for the organic union of the denominations of which it is composed. We invite our brethren of the Reformed Churches to join with us in the formation of such an alliance.

4. With much hope and assurance would we also approach the question of union with certain other denominations of our general faith, and of our form of Congregational government. To all such we would offer one common platform, the Holy Scriptures, with liberty of interpretation; and independence of the local churches, with fellowship between them. Of these denominations the chief are the Northern Baptists, the Southern Baptists, the colored Baptists, the Disciples, the Christians, and the Free Baptists. To these, perhaps, should be added a number of Lutheran denominations. We could unite with the Disciples of Christ on the basis of their three propositions, viz: 1. The primitive faith 2. The primitive sacraments. 3. The primitive life—provided liberty of interpretation be allowed. We cannot disguise the fact that the insistence of the Northern, Southern, and Colored Baptists and the Disciples on immersion only, and their rejection of infant baptism or consecration, is so imperative that it seems to form a serious barrier to union with us on the basis of liberty of interpretation of the Scriptures, and of practice accordingly. Whenever they may be willing to grant such liberty of interpretation and communion we shall be most happy to unite with them.

We turn, then, to the Free Baptists and the Christians. Believing that they hold the same general faith with us, and that they will not exclude us from their fellowship on account of our honest understanding of Scripture and Christian liberty, we hereby profess that it is our desire

that an organic union of our three bodies may be accomplished on such terms as shall do no violence to the customs or faith of any of them. We desire that in such a union they should maintain their teaching as to the manner and subjects of baptism, and we do declare to them that we are under bondage to no creed, Lutheran, Calvinistic or Armenian, and that our only authority is found in the Holy Scriptures. We will not seek that they should be so absorbed into our fellowship that they should lose their inherited history; and we do not ask that they should sink their names or give up their loved organizations or vested interests. In our longing for unity, we desire to accept any terms which they in the exercise of their conscientious rights and their Christian affection could ask. And to this end we invite correspondence with them.

In brief, we propose to the various Protestant Churches of the United States a union or alliance, based on:—

1. *The acceptance of the Scriptures of the Old and New Testaments, inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian Faith.*

2. *Discipleship of Jesus Christ, the divine Savior and Teacher of the world.*

3. *The Church of Christ ordained by Him to preach His Gospel to the world.*

4. *Liberty of conscience in the interpretation of the Scriptures and in the administration of the Church.*

Such an alliance of these Churches should have regular meetings of their representatives, and should have for its objects, among others,

1. Mutual acquaintance and fellowship.

2. Co-operation in foreign and domestic missions.

3. The prevention of rivalries between competing Churches in the same field.

4. The ultimate organic union of the whole visible body of Christ.

Voted: That this paper be communicated to other State Associations and Conferences, and to the National Council, for their consideration and action.

AMORY H. BRADFORD,
WM. HAYES WARD,
STEPHEN M. NEWMAN,
FRITZ W. BALDWIN,
CORNELIUS H. PATTON,
DANIEL A. WATERS,
THEODORE F. SEWARD.

The Chicago-Lambeth Articles and the Reformed Episcopal Church.

We have received the following letter concerning our recent symposium on the paper of Professor Shields on "The Historic Episcopate." We desire to have our readers give this

letter the attention which we think it deserves. It is as follows:

UNIVERSITY OF CHICAGO,
CHICAGO, ILL., April 5, 1894.

DEAR SIR: In reading the many responses to your questions respecting the overtures from Chicago and Lambeth, an interesting question arose in my mind. The Reformed Protestant Episcopal Church of America accepts all four of the proposals made by the Protestant Episcopal Church; why, then, does not the Protestant Episcopal Church invite the members of the Reformed Church, some of whom she excommunicated, back to the fold? If the only barrier to the much desired reunion of Christendom is the refusal of Christians to accept the Lambeth Articles, this does not, and never has existed in the case of the Reformed Protestant Episcopal Church. What hinders the reunion of these two sects?

Fraternally,

ALFRED W. WISHART.

Remarks on the Above. We do not know exactly what reply would be made to the letter of Mr.

Wishart. We might have sent it to some prominent authority in the Protestant Episcopal Church for answer. The questions which it contains we have ourselves asked more than once, and it always seemed as if the replies we received were evasions. There can be no doubt but what the ministry of the Reformed Episcopal Church are in the line of the Apostolic Succession and the Historic Episcopate. If the Protestant Episcopal Church declines to exchange pulpits and to co-operate with ministers of the Reformed Episcopal on the ground that they are not in the succession it seems to us that there is no valid reason for the assumption that they themselves are in the succession, since at the time of Henry the Eighth, the Church in England was excommunicated, and the power which had given ordination to the ministers of the Church in England withdrew that ordination. The English Church, in other words, was in the same relation to the Roman that the Reformed Episcopal Church in this country is to the Protestant Episcopal Church. If the authorities of the Protestant Episcopal Church are ready to recognize all who have Episcopal ordination according to their own definitions they must recognize the Reformed Episcopal Church; and, indeed, there is no valid reason, that we know, why these two sects are not re-united. If, on the other hand, the Protestant Episcopal Church repudiates the ordination of the ministers of the Reformed Episcopal Church, it practically repudiates that of its own, since the Mother Church placed the English Church under its ban after the action of Henry the Eighth and those associated with him. The letter of Mr. Wishart is worthy of consideration, and if any of

our readers in the Protestant Episcopal Church choose to answer his questions we shall be glad to publish a reply in these columns, reserving to ourselves, of course, the privilege of selecting that reply which may seem to us the ablest and fairest, in case more than one should be received.

Dr. Boardman in Philadelphia.

An event of more than ordinary interest was the complimentary dinner tendered to the Rev. George Dana Boardman, D.D., who is soon to retire from the pastorate of the First Baptist Church in Philadelphia. The dinner was given by the Baptist Social Union of that city, and the meeting was one of the largest ever held by that Union. Among those present were prominent representatives of various churches in Philadelphia, as well as of his own denomination, while letters of appreciation and regard were sent by Bishop Whitaker, of the Protestant Episcopal Church; Bishop Foss, of the Methodist Episcopal Church, and others equally distinguished. Addresses were made by Judge Armstrong, who presided; the Rev. H. L. Wayland, D.D., Rev. H. Clay Trumbull, D.D., who spoke as a Congregationalist, and by Dr. Boardman. Dr. Boardman's address was full of profound appreciation of the honor which had been given him and the truths which he had endeavored to emphasize during his ministry. One passage, in which he spoke of the difference between charity and love, was peculiarly eloquent. We should be glad to quote the whole of it if space permitted. The concluding sentence was: "In short, while charity obeys the second law of the table, loving her neighbor as herself, love obeys both tables, first loving the Lord her God with all her heart, and then by necessity loving her neighbor as herself; for God is not charity, but God is love, and being love God is of course charitable." We do not know whether Dr. Boardman has determined on what his future shall be. He is to be one of the lecturers before the American Institute of Christian Philosophy at Chautauqua this summer, and there are various rumors of professorial chairs having been tendered to him. Of one thing, however, all may be sure, and that is that such a man will not cease his ministry until his pen is still and his voice hushed.

"The Peoples and the Churches of the Cities."

Dr. H. K. Carroll is increasing the obligation of the American churches to him by the way in which he is using the facts which he gathered as superintendent of that department of the census which concerns religious affairs. He has begun a series of articles in *The Christian Advocate* on the subject at the head of this paragraph. It is a study in statistics. We transfer to this column some of the most interesting facts. According to

the Census of 1890 nearly eighteen and one-quarter of our sixty and one-half millions of inhabitants are residents of cities of 8,000 population and upwards. In no decade of our history was the gain of the urban population so great as in the last. The fifty principal cities, with a population of 57,000 and upwards, are distributed among twenty-three states, which include both the older and newer commonwealths. An analysis of the returns from all the said cities, with a population of 200,000 or more, sixteen in number, gives the following facts: In four of these cities 40% to 42% are foreign born; in six, 30% to 40%; in three, 20% to 30%; in New York 42% were foreign born, and in Chicago and Detroit, 40%. These figures do not include children born in this country of foreign-born parents. New York has about 640,000 foreign-born population; Chicago 450,000, Philadelphia 270,000, Brooklyn 262,000, Boston 158,000. The way the population is distributed is also interesting. New York has nearly 238,000 Germans; it also has the largest population of Irish, while Chicago is fifth on the list. New York leads in the number of Germans, Irish, Scotch, Swiss, Russian, Hungarian, French, Italian, Spanish, Greek and Turkish elements. These are only a few sample facts taken from a valuable article. They give a hint of what must be the nature of Christian work in our country. Every pastor of a down-town church in one of our great cities is not only a minister in the home field but as distinctly a foreign missionary as any one who goes abroad. These conditions are not growing less complicated, but each year more so. It is hard to prophesy what the future will be, but there can be no doubt about one thing, and that is, that the methods of earlier times are not adapted to the work which the Church has before it in the present. The problems facing Jonathan Edwards were no more like those facing a pastor in New York and Chicago to-day than the Massachusetts forests were like the Bowery in New York or the Scandinavian and Polish districts in Chicago.

Are Missions Played Out?

Over and over again during the past few years travelers have returned from brief visits in foreign lands where most of their time has been spent on railways and in hotels, with the astonishing assertion that the foreign missionary work was a failure. It has been asserted concerning China, Japan, India and all other countries to South Africa. Every now and then some new candidate for the applause of unbelievers rises and solemnly warns the Church that Christians are throwing away their money; that heathen are better than Christians; that there is more need of a mission from Turkey to the United States than

vice versa. In most instances these assertions are absolutely valueless, for they come from those who never visit the mission fields, and who, though they have been in the lands where the missionaries labored, have obtained their information from prejudiced rather than competent witnesses. Just now there is a revival of this cry against missions, caused by addresses which have been given in various parts of this country by delegates to the Parliament of Religions. The chief among these is probably Swami Vivekananda, a man of much power, and doubtless of much earnestness, but everything he says is necessarily discounted at the start by the simple knowledge of the fact that he is a Hindu monk. It would be as well to expect an appreciation of Protestantism from one of the most bigoted of the Jesuits. Vivekananda may be an able and good man, but he is not a competent witness concerning what the missionaries have done for India. In a recent number of the *Detroit Free Press* there is published a series of letters between him and the Rev. Robert A. Hume, the well-known missionary to India. No one can read that correspondence without seeing at once how prejudiced the Indian is, and how all the facts are on the side of the missionary. We do not believe we say this because of any prejudice, but simply because, after a careful reading, it is impossible to come to any other conclusion. Our missionaries are not perfect men, but in most cases they are able, consecrated and learned men. They carry to the lands to which they go better facilities for education, clearer knowledge of spiritual truth, a larger outlook on life, and a gospel for the body as well as for the soul. They may be open to many criticisms, but for any one to declare that they have failed, or that they have not distinctly and gloriously succeeded, is to show ignorance of facts which are freely recognized by unprejudiced witnesses, and even by those who have been prejudiced against Christianity in the lands in which they have labored. Some people are always ready to receive with open hearts anything which comes from a distant land and to condemn without a hearing that which bears the name of Christian. Such persons will not read this paragraph. Of those who will read it some may honestly wonder whether there is not some reason for the assertion of the Hindu monk. We believe the more carefully they investigate and the wider their knowledge the surer they will be that the missionaries of the Cross were never doing better work, and that they are swiftly and very surely carrying a real gospel to all classes and conditions in the lands in which they labor.

A VOICE FROM JAPAN.

To the Editor of CHRISTIAN LITERATURE:

Without appearing too sanguine one may express genuine joy at the widespread interest taken in the subject of Christian union. And I am sure I voice the mind of the missionary fraternity when I say that we would be helped in our work beyond calculation if something would be done to remove from before the face of the people we have come to bless and save the innumerable sects.

From some experience in studying the question I have learned something. I have my convictions as to the way out of the difficulty. But I have my doubts and uncertainties also. I seek for light. In the very briefest language I may state my faith and skepticism concerning the question, and ask for any light any one may offer.

If the present state of Christianity is unsatisfactory to Christian people—and it certainly is—the very first questions which would seem naturally suggested to the mind would be, "How have we come into this *fix*? and from what better condition have we come? and then, how can we get back there?" It is manifest that in a peculiar way we advance here by taking a *backward step*.

If we simply travel back along the highway we have come, we shall find that our apostasy commenced in councils, synods, conferences, conventions, etc., and has been perpetuated by the decrees, creeds, confessions, etc., issued by these assemblies. Let us speak in the very simplest language. Are these not the actual facts of history? Can this be denied? If general ecclesiastical assemblies held after the apostolic age split the Church, and made continuous this division, what help ought this fact to be to us when we face the question of restoring unity? What bearing ought it to have on the further existence of any organization other than the Church?

I mean that the very danger of falling into what we have fallen into, viz., sectarianism, was in the simple thing of holding large and general assemblies. If we take pains to search the records of councils and synods this will be apparent. It is such a rare thing for an ecumenical assembly to be held without doing some legislation, and utterly impossible for such an assembly to legislate without transgressing the laws of Christ.

I ask for light on this question: Has not the very holding of general assemblies been the beginning of temptations to sectarianism, and has it not been through general assemblies that sectarianism has been fostered and perpetuated?

From what ideal of Christianity have we come into this deplorable condition? From the apostolic ideal. But the apostolic ideal knew nothing of general assemblies. There was no temptation in that direction to apostatize. And there could

be no apostasy where there was no temptation. Is it possible for sectarianism to arise in any other way than through general councils? I do not mean by sectarianism a faction in a congregation. The apostolic ideal was exclusively the *independent congregation* ideal. Is this not the longed-for haven from which we have been enticed? Did the apostolic church know anything of "The Apostles' Creed?" of the "Historic Episcopate?" or the "Nicene Creed?" Should the apostolic ideal now know anything of "The Apostles' Creed?" "Nicene Creed?" or the "Historic Episcopate?" Was not the inspired word, either oral or written, the *only* statement of the Christian faith? If, then, we are to ever realize the same unity that the apostolic church had, it must be realized in the same way that it did; for I can conceive of no better way than that indicated by inspiration. Is not, then, the apostolic ideal the one for which we are striving? I ask for light on this point.

If the foregoing be correct, then my last question is in order. How can we get back there? The answer comes at once, without the least particle of speculation and philosophizing. We must simply undo what we have done. What have we done, and are still doing? We have established councils, synods, conferences, etc., and are still holding these assemblies every year. We must adjourn the general assemblies *sine die*. It may seem a foolish suggestion to offer, but has any one ever thought what would be the effect if every individual congregation in Christendom would send up its delegate to the next convention instructed to vote for the discontinuance of synod, council, conference, etc.? Such a going around and call-making, and congratulation, and fraternal greeting, and inviting-out-to-dinner, and exchange of pulpit! Why, no such times, blessed and spiritual, could be testified to since the days of the apostles.

Let such an action be enough. It is *all* that *can* be done in a general way. What follows is in the hands of the individual congregations. Let them be exhorted to cleave unto the word of God, and live and act according to its plain teachings. United words of charity and philanthropy need not suffer the least check. They are really beyond the narrow lines of the denomination any way.

I believe it would not be treason at all even for any congregation of any denomination to withdraw its participation in Councils, Synods, etc. In fact this way may be the first step taken. It would be difficult to get many congregations to act at the same time. In truth, no *single* congregation is going to act in this matter till it thinks more of the followers of Jesus than it does of the followers of men. Educate! educate! It seems

to me that there is only one way of duty for the *individual* man or congregation which have reached this broad plain of Christian unity, and that is to act, without waiting to see which way others are going to act. Your advanced action may be the very signal for which others have been waiting. And what if others *do not* follow? In any way others may act, by your action the forces of union have been strengthened, and your conscience is better at ease.

Educate, I say. I offer, not as a creed of union, what it may be hoped each congregation will ultimately work out for itself; and when they do so we shall see that ideal, apostolic unity. I give chapter and verse for what I here propose as the goal towards which the congregation should press forward.

I. That the Old and New Testaments contain the only authentic revelation which God is said to have made to man. Rom. xvi: 25, 26.

*Now unto him who has power to establish you,
According to my joyful message,
Even the proclamation of Jesus Christ,
According to a revelation of a mystery,
In remote-age times kept secret,
But made manifest just now,
Through means also of prophetic scriptures,
According to an appointment of the age-abiding
God,

Unto obedience of faith,

Unto all the Gentiles made known:—

Acts iv: 12—And salvation is in no one else; neither, in fact, is there a name, of another kind, under the heavens—that which has been given among men, in which we must needs be saved.

II. That the writings of the inspired disciples are our only authority, or creed, in matters of faith and practice:

Matt. xxviii: 18–20—And Jesus, coming near, spake to them, saying:—

Given to me was all authority in heaven and on the earth: going, therefore, disciple ye all the nations, immersing them unto the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things as many as I myself commanded you, and, behold! I am with you, all the days, until the conclusion of the age.

Jos. I: 27.—Religious observance, pure and undefiled with our God and Father, is this: To be visiting orphans and widows in their tribulation; unspotted, to be keeping himself from the world.

III. That any penitent believer who confesses Jesus called Christ to be the Son of God, and who is immersed, should be received, without doubtful disputations, unto any congregation of Christian believers:

Mark xvi: 15, 16.—And he said to them, going

*I give Rotherham's critical translation of Tregelles' text, a purer text than the Received.

into all the world, proclaim ye the joyful message to all the creation: he who believes and is immersed shall be saved, but he who disbelieves shall be condemned.

Acts viii: 12, 36-38.—But, when they believed in Philip, delivering the joyful message concerning the kingdom of God and the name of Jesus Christ, they were being immersed, both men and women.

Rom. vi: 3-6—Or, are ye ignorant, that we, as many as were immersed into Jesus Christ, into his death were immersed?

We were jointly-buried, therefore, with him, through our immersion unto his death; in order that, just as Christ was raised from among the dead through the glory of the Father, thus we also in newness of life might walk. For, if we have come to be of joint growth in the likeness of His death, certainly we shall be in that of His resurrection also.

IV. That human creeds, names, and ordinances, being inimical to the unity of the churches of Christ, should be renounced, and that Christians should be one in order that the world may believe.

Rev. xxii., 18, 19.—I bear witness unto every one hearing the words of the prophecy of this scroll. If, perchance, anyone lay aught upon them God will lay upon him the plagues that are written in this scroll, and if perchance any one take away from the words of the scroll of this prophecy, God will take away his part from the tree of life, and out of the holy city, even from the things which are written in this scroll.

I. Cor. i., 11-13; vii., 19.—For it was signified to me, concerning you, my brethren, by the friends of Chloe, that strifes among you there are. But I mean this, that each one of you is saying: I, indeed, am of Paul; but I, of Apollus; but I, of Cephus. But I, Christ. Has the Christ become divided? Was Paul crucified in your behalf? Or, into the name of Paul were ye immersed?

The circumcision is nothing, and the uncircumcision is nothing. On the contrary, a keeping of God's commandments is every thing.

John xvii., 21.—In order that all may be one, according as Thou, Father, in me, and I in Thee, in order that they, too, in us may be, in order that the world may have faith that thou didst send me forth.

Not as a basis of union do I suggest the above, but simply to indicate what each individual congregation should work towards in order that free passage and brotherly intercourse may be established between all congregations. What is genuine coin in one congregation should not be counterfeit in another congregation. I opine that the above would pass as genuine and acceptable

coin in all churches, and that on the points touched nothing else will. Am I correct?

Is the following not true? Christian union will be realized when there exists no ecclesiastical organization other than the congregation, fed and watched over by the divinely commanded officers.

E. SNODGRASS.

Tokyo, Japan.

THE BOOK OF JONAH: ITS AUTHORSHIP AND DATE OF COMPOSITION.

BY REV. JOHN KENNEDY, M.A., D.D.

(From *The Thinker*, April, 1894.)

The question of the authorship of the Book of Jonah and of the date of its composition is of practical importance only so far as it bears on another question—the question of the historicity and historic trustworthiness of the narrative which it contains. If these questions were independent of each other, the matter of authorship and time of composition might be relegated to professed or professional critics, and left in their hands. But if it be found that the two questions are very closely connected, and have mutual bearings, the Christian people are entitled to know the reasons *pro* and *con.*; and I, for one, believe that they are quite capable of judging for themselves.

As to any argument which may be drawn from the language and style of the book, if space permitted me to quote from Dr. Samuel Davidson, Dr. Pusey, Dr. Henderson, Dr. Driver, Dr. Douglas, A. S. Aglen (in Bishop Ellicott's Bible), Archdeacon T. T. Perowne, and Dr. C. von Orelli—confining myself to authors within the reach of English readers—it would be seen that I am justified in concluding that "the question of date is, in very slight degree, one of language." Professor Cheyne said long ago that "the linguistic argument is not often of primary importance in the higher criticism of the Old Testament."

The dates assigned to the composition of the Book of Jonah are as many almost as the critics who deny its historical character; and it would be difficult to discover any principal by which these critics are ruled or guided to their conclusions, except it be in the case of many the desire to get away as far as possible from the lifetime of Jonah the prophet of the days of Jeroboam II. Some are content to find the origin of the book *about* the time of the Exile; the greater part *after* the Exile—some soon after, others long after. For example, Dr. Driver: "A date in the fifth century before Christ will probably not be far from the truth," *i. e.*, before B. C. 400. Dr. C. H. H. Wright: "Shortly after the governorship of Zerubabel," which began B. C. 536. A writer in the

Expositor: "Jonah lived 450 or 500 years before the book was written"—written, therefore, about B. C. 350 or 300. A. S. Aglen: "The existence of the book before the probable composition of the Book of Tobit, about B. C. 180, extremely doubtful." Professor Cheyne: "Tobit cannot have been the first of the romantic form of literature"—Jonah probably before it.

Dr. C. von Orelli differs from all these writers in rejecting entirely the theory which would explain the book as an allegory. He regards the mission of Jonah as historical, and even "epoch-making;" but as to the composition of the book, he says, "We shall do best to think of the last Chaldean or first Persian age." The "last Chaldean age" was the age of the Babylonian exile, and the "first Persian age" began with Cyrus, when Babylon was taken, B. C. 538, and may be said to have lasted two hundred years. He rejects the theory that the book was written only in the Maccabean age, which may be said to begin about B. C. 166.

It will be observed that all these writers, except Orelli, assign the book to periods *after* the return from Babylon, ranging from the fifth to the second century before Christ. And Orelli differs from them only in supposing that it may have been written *before* the end of the Exile.

Now let me call attention to certain dates which have an important bearing on the subject.

The first return of the exiles, under Zerubbabel, took place B. C. 536; the second return, under Ezra, B. C. 458. The destruction of Nineveh, which used to be assigned to between B. C. 625 and 600, is now assigned, on good grounds, to B. C. 606, that is, seventy years before Zerubbabel was commissioned by Cyrus, and a hundred and forty-eight years before Ezra was commissioned by Darius. I ask particular attention to these dates.

The destruction of Nineveh by the combined forces of Cyaxares, the King of the Medes, and Nabopolassar (Nebuchadnezzar's father), King of Babylon, was not the mere overthrow of its power and its subjection to Babylon. The city was laid waste, its monuments destroyed, and its inhabitants scattered or carried into captivity. In the tragic story of the fall and ruin of empires there is nothing more remarkable than the speedy and total disappearance of this great city. It is not mentioned in the Babylonian cuneiform inscriptions after its capture. About a hundred and fifty years after its destruction (B. C. 450), *i. e.*, about the time of Ezra's return, Herodotus must have passed very near its site, if he did not pass over it, on his way to Babylon, apparently all unconscious of the historic region which he traversed. Beyond the fact that Nineveh was on the Tigris, he knows little more. Equally conclusive proof of its con-

dition is afforded by Xenophon, who, with the ten thousand Greeks, encamped during his retreat on or very near its site, in B. C. 401. Its very name had been forgotten; at least, he does not seem to have been acquainted with it.

The importance of these facts lies in this—that they prove that *Ninevah was not in existence at the dates to which critics assign the composition of the Book of Jonah*; yea, had gone out of existence long before the very earliest of them—two hundred years, three hundred years, and even four hundred years before some of them. Now turn to the Book of Jonah, and if any critical impression can be trusted, we are surely justified in saying that it must have been written *before Ninevah had ceased to be a city*¹, and had passed away so entirely that its very site had ceased to bear its name; and not in the midst of circumstances historical, political and social, so entirely different from those of the age of Jonah as were those of the age of the Exile, or the ages following both in Palestine and in Babylon.

There is nothing which modern critics insist on more urgently than that we are entitled to expect to find some correspondence between a book and the age to which it professes to belong—some reflection, from the pages of the book, of the age of its origin, in style, habit of thought, or incidental reference. And although this principle of criticism is often carried to extremes which amount to little less than a *reductio ad absurdum*, is true in the main and may contribute to the detection of the false or the confirmation of the true. Let the Book of Jonah be subjected to this test. The most eager searcher for some indication in it, even the most casual, of Babylon and the days of the Chaldean empire; of Babylon and the days of the Persian empire; of Jewish men, prophets, or scribes, or rulers; of the Jewish people and their circumstances,—in these times, or times after, will find none. If he puts his finger on a word or a construction here or there, which he inclines to think belongs to a post-Exilic age, he will find himself confronted not only with critics who believe that the book was written in the days of Jonah, but with critics who believe otherwise, who hold that any linguistic peculiarities which may be found in the book are not inconsistent with a North Palestinian origin of the age of Jonah. As to any more substantial trace of a Chaldean, or Persian, or later age, there is none.

But not only is this negative conclusion justified by an examination of the book, we may safely

¹ We sometimes meet with an incidental reference to the words, "Now Ninevah was a great city" (ch. iii. 4), as if the past tense implied that Ninevah existed no longer. But most commentators think it of so little importance that they pass it by without remark. And even those who think that the book was written long after the destruction of Ninevah confess that this past tense, in the description of the city, is no sufficient evidence that the writer meant to say that the city was a thing of the past.

reach a positive conclusion. It is generally admitted that both the substance and the coloring of the book are in keeping with the age and circumstances which the book presupposes. To prove this, or even to illustrate it adequately, would require many pages. Enough at present that it is not seriously denied. Questions may be asked about some of the events which it narrates, and they can be answered; but my contention is independent of them. Look at the book again. The author writes as one who was familiar with Ninevah and its ways—and all that he says of these has been abundantly corroborated—and he represents Ninevah, not as a city which had been out of existence for two hundred or four hundred years, but as then existent, and, to use modern phrase, as actually having got a fresh lease of possession from the God of heaven. Two hundred years after Jonah preached the preaching which God bade him, Ninevah was actually destroyed. No repentance could save it now. Prophets had foretold its doom, notably Nahum, of whose one written prophecy this is the one theme. And the destruction of the Assyrian capital was an event of so much interest to Israel that this prophet, seeing it afar off, exclaims exultantly, "Behold upon the mountains the feet of Him that bringeth good tidings, that publisheth peace! O, Judah, keep thy solemn feasts, perform thy vows, for the wicked one shall no more pass through thee; he is utterly cut off" (ch. i. 15). The men of the post-Exilic age had only to visit the banks of the Tigris, as Herodotus and Xenophon had done, to see with their own eyes with what thoroughness the providence of God had fulfilled the words of His servant. But their age was not the age, nor as the age, of Jonah, who visited Ninevah two hundred years before its destruction, or of Nahum, who foretold its doom some fifty or sixty years before it was accomplished. We know somewhat of the Exilic age through the Books of Ezekiel and Daniel, and much of the post-Exilic age from Ezra and Nehemiah and the three last prophets—Haggai, Zachariah and Malachi. Now let the "narrator" of the mission of Jonah be a man of these times, and we have to account for two wonders—first, how he so entirely separated himself from the condition of things around him as they were in the days of the latest prophets, as not to betray by the slightest sign that he had the least acquaintance with what was engrossing the mind and heart of that age; and secondly, how, without any aid but that of traditions which had survived the changes of some hundreds of years, he could reproduce—I might say re-create—a history of Jonah's mission so entirely conformable to the age and the circumstances in which it took place—and that without even adding to the story the great fact that,

although Nineveh was spared in the days of Jonah, that great and wicked and oppressive city had long since perished, and its temples and palaces were now covered by the sands of the desert.

I would not limit the power of "Inspiration," but on this theory we must confess to something of a double miracle of an unusual order. For, be it observed, we have not to do here with an abstract question of morals or religion, the treatment of which might have no concern with the writer's environment; nor have we to do with the prediction of a great event hundreds of years in the future, in the delivery of which the Divine Spirit might raise the author out of himself and out of all his circumstances. We have to do with terrestrial and historical events, past and present; and we have to suppose an Inspiration which so overbore, overruled and restrained the natural freedom and action of the narrator's mind, that he might as well have lived in another age. And this further miracle must be assumed—that Inspiration so transported the narrator into a former age, and revealed to him events and circumstances which took place in that age, that he was able to record them as if he had lived in the midst of them, and had known nothing of the age that followed.

The argument which I state thus briefly tells against every theory respecting the book which assigns its composition to a period hundreds of years after the time of Jonah's alleged mission to Nineveh, and generations after the city had suffered the foretold doom of an "utter end of the place thereof" (Nah. i., 8). An allegory, whatever might be the genius of its author, could not fail to betray the time and some of the environments of its origin. While a history based on some traditional fragments, and written with a "didactic" purpose in relation to the age of its composition, could scarcely help being full of evidence of the circumstances of its origin.

If the book is a truthful history, the problem of the time of its composition is of easy solution. Von Orelli calls "the first mission of a prophet of the true God to a center of the heathen world" an "*epoch-making event*," and, repeating this well-chosen expression, he characterizes "the mission of Jonah to Nineveh" as "epoch-making in the old covenant." Now, can we suppose it possible that the history of this epoch-making event should remain unwritten for two hundred years—the "late Chaldean period" being the earliest suggested by Orelli—or three or four hundred, as suggested by others; and that it should be written at any of these remote periods, as it has been written in a way which, as I have endeavored to show, involves assumptions respecting the Inspiration of the writer for which no parallel can be found in the Biblical

records? Other epoch-making events and missions were recorded at times when it was possible to record them faithfully—the redemption from Egypt and the mission of Moses; the mission of Elijah and the then crisis through which Israel was passing; the epoch of the destruction of the Jewish state, and the prophetic ministries which preceded it; and the epoch of the restoration, with which the names of Zerubbabel, Ezra and Nehemiah are associated. The epoch-making mission of Jonah followed immediately upon the epoch-making mission of Elijah. How should the latter be recorded so fully and circumstantially, and the former be left untold, except so far as vague memories of it might float down on the traditions of ages? We may safely appeal to the analogies of Old Testament history in support of the conclusion that, if the mission of Jonah was epoch-making, the history of it must be traced to the period of its occurrence, and not left to what, in human speech, we may call “the chances of a future age.”

The term “didactic” is repeated by one writer after another as if it held within it an occult argument against the early writing of the book, if not against its proper historicity. The Book of Jonah *is* didactic. But what book of Holy Scripture is not didactic? All Bible history is written with a didactic end and purpose, and not for the mere sake of preserving historical information. But for the most part the spiritual teaching is to be found in the facts that are recorded, and not formally deduced from them by the writers. It is so with Jonah; and in this it is far less didactic in form than almost all the other prophetic books. Whereas you find Isaiah, Micah, Jeremiah, Ezekiel, Hosea, Amos and others, including the three last, with earnest iteration, teaching truth, inculcating duty, and denouncing sin—in other words, whereas you find the books of these prophets didactic in form, as well as in an original underlying purpose, the Book of Jonah is absolutely without one moralizing sentence from beginning to end. It tells facts, and leaves the facts to speak for themselves. And this they do. The mission of Jonah, coming immediately after that of Elijah, and the demonstration on Mount Carmel that Jehovah is God alone, was designed, so far as Israel was concerned, to teach that God is not the God of the Jews only, but of the Gentiles also. In this consists its didactic character, and in this we find an argument for holding that the mission and the book were contemporaneous, and not separated by hundreds of years; the lesson of the mission and the lesson of the book being one, and both being very specially germane to the stage of Divine revelation which we find in the age which immediately succeeded the ministries of Elijah and Elisha.

I object to the dating of the composition of the Book of Jonah long years after the destruction of Nineveh, and even after the Babylonian exile, on other grounds, to one of which I may refer in a sentence or two. To this late period after the days of the Biblical prophets, and to authors whose names, if they ever existed, have perished from history, and even from tradition, modern criticism relegates the composition of large portions of the Old Testament, which are thus rooted out of the times and environment in which we find them in the Bible, and transplanted into times and environments of which we know next to nothing. Scriptures are thus taken from where we can study them for ourselves, and hidden where the critic can deal with them in the dark very much as he pleases.

But there is one point on which we may insist. The critics whom I have specially in view, whether they be allegorists pure and simple, or whether they acknowledge a substratum of fact in the story, speak of the book as “inspired,” and therefore entitled to a place in the “canon.” If the book be inspired, its author must have been inspired, and therefore a *prophet* in the proper sense of the word. Now, the prophets were not obscure and unknown individuals, but public characters, whose office had been acknowledged by the community in which they lived. Delitzsch says, “Among the canonical books of the prophets are found only the writings of those who, in virtue of special gifts and calling, were commissioned publicly, whether by word of mouth or by writing, to proclaim the word of God.” Now, where shall we find an inspired man, a prophet, in the post-Exilian centuries, who wrote or put the seal of his authority upon the Book of Jonah? Dean Stanley says (in his nineteenth lecture on the *Jewish Church*), with perfect accuracy, “With Malachi the succession of prophets, which had continued unbroken from the time of Samuel, terminates, and a host of legends, Jewish and Musliman, commemorate the extinction of the prophetic gift. . . . The religion of the Old Testament dispensation was fully revealed and constituted; not prophets were needed to declare it, but scribes to expound and defend it.” Criticism has made no discovery since the days of Dean Stanley to invalidate this statement.

If the Book of Jonah is historical, as we believe it is,—if it contains a true history of a mission on which this prophet was sent to Nineveh, it must be traced ultimately to Jonah himself. Tradition might preserve for a long period the bare fact of such a mission; the fact, too, of the miracle of the great fish, and the fact even of the repentance of the Ninevites—at least to a period preceding the destruction of Nineveh. But it could not preserve the minute details which we find both in

the beginning and in the end of the book, and, without a special miracle, could not help mixing up with the facts matter that was legendary. Written materials alone could enable a narrator of post-Exilic times to write the book as we have it; and such materials must have been based, in their turn, on information supplied by Jonah himself.

There is one objection to the supposition that Jonah himself wrote the book, which still turns up now and then, on which Dr. Pusey made a pertinent remark long ago: "It is strange that at any time beyond the babyhood of criticism any argument should be drawn from the fact that the prophet writes of himself in the third person. Manly criticism has been ashamed to use the argument as to the *Commentaries* of Cæsar or the *Anabasis* of Xenophon."

But we are reminded that the book does not claim to have been written by Jonah; to which objection it is sufficient answer that it does not disclaim to have been written by Jonah. If the objection is valid, it will tell against every prophetic book, and against almost every page in every prophetic book. Prophetic books tell us of discourses and predictions uttered by prophetic men; but they do not tell us who recorded these discourses and predictions on the prophetic page, with the exception of Jeremiah and his amanuensis, Baruch (ch. xxxvi.). And even in this case, with regard to the greater part of the Book of Jeremiah, we have to ask the question which we ask in other cases: Who could have recorded visions of which none but the prophets themselves were conscious, or Divine communications ("the word of the Lord") of which none but themselves had any knowledge, but the prophets who were favored with these visions and communications; or amanuenses like Baruch, who acted only as their hands in the mechanical operation of writing (Jer. xxxvi. 4)? In the Book of Jonah there are Divine communications of which none but Jonah himself could have primary knowledge; and if these are truthfully reported the report of them must have come from the prophet himself.

The opinion that the book must be traced in the last instance to Jonah himself is strengthened by the character of the book, its tone, its limitations, and its alleged omissions. It is not a history of the man, the prophet, but of his mission to Nineveh; and nothing respecting the man is introduced into it except what bears on that mission. In the rigid absence of all extraneous matter, and the honest, unvarnished report of the prophet's conduct, we have evidence that the prophet himself must be credited with the recital of the story. The character of Old Testament history is often cited as evidence of its truth. The Jews, as a people, were as vainglorious as any other people; and they had a reason of their own for exalting

themselves above others, for they were a peculiar people, chosen of God to serve His great purposes in the world. Among the names most distinguished and honored, both of God and man, in their history, are Abraham, Jacob, David, and Solomon. And yet there is no glorifying of these favored ones; there is "an almost ostentatious exhibition of what was evil in them."

Bearing this in mind, we come very near to a clear conviction as to the authorship of the book of Jonah. 1. We are not at all surprised that Jonah should act the part ascribed to him in the book, remembering how other men, called by God to a high place and function in His kingdom, fell into grievous sin. 2. We should be greatly surprised to find any one inspired of God ascribing to Jonah, for the purpose of an allegory, the unworthy part ascribed to him in the book, if there was no ground for it in fact; just as we should be surprised to find a moralist, for the sake of pointing a moral, ascribing to David in an allegory the shameful part which dishonors his name, if there were no grounds for it in fact. 3. We should be surprised if so important a mission as that of Jonah to Nineveh did not find a place in prophetic history, and if, in finding a place, it were not told in the plain and impartial spirit which distinguishes the whole inspired history of the nation.

Was it not, then, morally fitting that Jonah himself should tell the tale? He was still a prophet of the Lord. He tried to run away from the unwelcome task to which he was called; but his Master would not let him; and he went at last to preach the preaching with which he was charged. His spirit in the end was too like what it was in the beginning. But the Lord did not cast him off; He reasoned with him as a master reasons with a servant. And with this act of Divine condescension the story ends. Nothing remained to be done now, but that, as a prophet, he should faithfully record the work which he had accomplished with so little honor to himself, but with so much benefit to others. It was not for him to think of the self-humiliation which the task involved. It may have been rather a satisfaction to be constrained thus to sacrifice his own credit to the glory of the Lord whom he confessed, even in the hour of his flight from His service, to be Jehovah, the God of heaven, who made the sea and the dry land.

The carefully collected facts recorded in Dr. Carroll's article on "The Stability of the Great Religious Sects" in the *Forum* will be, to many people, a great surprise. There is a general opinion that the religious bodies are disintegrating, and that the old creeds or formularies are largely obsolescent. On the contrary, Mr. Carroll asserts that "the belief in Jesus as Son of God and equal with God was never stronger or clearer" than it is to-day.

LITERARY DEPARTMENT.

BOOK REVIEWS.

CONDUCTED BY REV. CHARLES GILLET, LIBRARIAN OF UNION THEOLOGICAL SEMINARY.

THE LIFE OF PUSEY.

(Second Notice.)

"Parker refers to his 'suicidal practice' at this date of 'reading sixteen or seventeen hours a day.' This was, no doubt, an exaggerated estimate, but Jelf writes at the time that 'Pusey reads most desperately, and it is as much as I can do to make him take an hour's exercise.' Pusey himself describes his later under-graduate life at Christ Church as having been that of 'a reading automaton who might by patience be made a human being.'"

This resolution had its natural effect. Pusey went up to Oxford an accurate and tasteful scholar. There he used his time well, with the almost inevitable results when his appearance in the schools came on—

"He was examined *viva voce* by the Rev. John Keble, who had taken a double first class just twelve years before. 'I never knew,' Keble once said, 'how Pindar might be put into English until I heard Pusey construe him in his examination.' Of his examination another anecdote was told to Professor Farrar, of Durham, by the Rev. G. Porter, Fellow of Queen's College, who was the senior examiner.

"On the *viva voce* day,' writes Professor Farrar, 'to keep Pusey employed Porter set him to write an oration on some subject which I forgot to illustrate, the use of the *topoi* in Aristotle's Rhetoric, Book II. 23. Pusey wrote an oratorical essay, I forget whether in English or Latin. Porter said that in the essay he had embodied and used every one of the twenty-nine *topoi*. Porter predicted his greatness at that time—as I was afterwards told—and always regarded him as the man of the greatest ability that he had ever examined or known. He placed him far above Newman. Herein, of course, he was wrong, the two minds really being incommensurable.'"

The customary continental tour followed; then Pusey went back to Oxford, and aiming high, sat for an Oriel Fellowship. He had already met Newman in College Hall.

"Newman first saw him dining, as a stranger, at Oriel high table, when a guest of his Eton friend Jelf, and as a future candidate, as it was reported, for a fellowship. Newman used to speak in after life of his first introduction to one with whom eventually he was so closely united, and to 'the blessing of whose long friendship and example,' as he said in the dedication to him of his first volume of sermons, he had owed so much. His light curly head of hair was damp with the cold water which his headaches made necessary for his comfort; he walked fast with a young manner of carrying himself, and stood rather bowed, looking up from under his eyebrows, his shoulders rounded, and his bachelor gown not buttoned at the elbow, but hanging loose over his wrists. His countenance was very sweet, and he spoke little."

The examination again revealed the diffidence of Pusey.

"During the examination Pusey had one of his bad headaches and broke down. He tore up his essay, saying there was no good in going on with it. Jenkyns picked up the bits, put them together, and showed the essay to the Fellows. It was a capital essay.

"On Easter Monday things were even worse. After an hour's unsuccessful effort he wrote a letter begging to retire from the examination, and left the hall.

"The Fellows, however,' writes the Rev. C. J. Plumer, 'thinking it a pity that one who had shown so great promise should be lost to the College, requested me, who had some previous acquaintance with Pusey, to go over to his lodgings and persuade him to revoke his

decision. I did so, and the result was that Pusey persevered.'"

After his election to Oriel Pusey set himself to the study of theology in Germany. This was a period of immense importance to Pusey and the English Church. Brought up in the closest contact with personal religion, the plunge into the cold Rationalistic treatment of theology by many of the German teachers shocked him deeply.

"I can remember,' he said in May, 1878, 'the room in Gottingen in which I was sitting when the real condition of religious thought in Germany flashed upon me. I said to myself, "This will all come upon us in England; and how utterly unprepared for it we are!" From that time I determined to devote myself more earnestly to the Old Testament, as the field in which Rationalism seemed to be most successful.'"

To this contact with Germany, then, we owe the lifelong devotion of Pusey to those principles of Biblical criticism which it has become the fashion to call conservative. To this also may be traced in no small degree Pusey's ultimate adhesion to the principles of Newman and Keble. In the controversy with Mr. Rose on this subject, his position, owing very largely to his own language, was misunderstood, and a series of letters addressed to a friend were published in the *Record* of April, 1841, more fully to explain his position. The ardor with which Pusey threw himself into theological and linguistic studies had, however, another and most important bearing on his own future.

At twenty-eight he was offered by the Duke of Wellington the Regius Professorship of Hebrew. He was still only in deacon's orders, but in learning and capacity vindicated the Premier's choice. With characteristic industry he threw himself into the work of his office, and toiled so incessantly that his health gave way. The sickness marked, however, another stage in the formation of his character; it was, we are told, "the moral lever which raised him from the atmosphere of Bonn and Berlin to that of the Oxford of later years." The industry which was from the first so decided a feature in Pusey's character was of the utmost value to Tractarians. His vast stores of learning were from the first made available for the varied service of the cause, and in the appeal to antiquity such an ally was quite invaluable. He had the capacity for turning to present use the erudition which in some minds is little more than lumber. As one phase of the conflict was displaced by another, as in succeeding years new difficulties had to be met, Pusey was always ready. He was a leader, but also one of those leaders who are the servants of all. There is one other side of his character to which emphatic testimony is borne in this book; we mean his personal piety. It is always manifest: in his boyhood, in his correspondence with Miss Barker before their marriage, in his thoughts at ordination, in his German experiences, in his early days with the Tractarians, and in the after years which followed the death of his wife. It is pathetically illustrated in the letter to his niece given in Volume I, pp. 315-6, with the postscript, "As I am very busy your Aunt Marie printed this for you. She would have done it sooner only God thought it best for her that she should be ill, so she could not do it," and in his description (in a letter to his brother William) of the last illness of Alice Wooten. It is illustrated in his constant acts of self-denial, such as the sale of his Arabic library that he might help church building and his care for St. Saviour's, Leeds. Without his wonderful industry, he could not have helped his party as he did; without his personal

piety, he would never have touched their imaginations and made them seek that aid.

In regard to Pusey's relations to the Oxford Movement, Dr. Lidden gives due weight to the value of his literary work. It was no mere incident, it had a most serious influence upon the character and prospects of the Movement.

"That the *Library of the Fathers* exerted no little influence on the Oxford Movement is probably less apparent to the world at large than to those who were, in whatever sense, behind the scenes. It was at once an encouraging and a steadying influence; it made thoughtful adherents of the Movement feel that the Fathers were behind them, and with the Fathers that ancient undivided Church whom the Fathers represented. But it also kept before their minds the fact that the Fathers were, in several respects, unlike the moderns, not only in the English Church, but also in the Church of Rome. And above all, it reminded men of a type of life and thought which all good men in their best moments would have been glad to make their own."

Dr. Lidden gives 1840 as the time at which "Puseyism," having been "almost exclusively doctrinal," became intimately connected with "the revival of the ceremonial which had expressed these doctrines in the pre-Reformation Church." In writing to Mr. Russell in this year, Pusey, with great astuteness, suggests caution in the advice:

"As far as externals will contribute to greater reverence, it were far better and far more influential to begin with that which is farthest removed from self. One of the prejudices against Catholicity is its supposed exaltation of the priesthood; it were better to wait till the simplicity of the priest's dress were out of keeping with the beauty and decoration of the church and the altar, so that when it came to be enriched it should seem to be forced upon us; not to begin with ourselves. It were better far to begin with painted windows, rich altar cloths, or communion plate."

At the same time Pusey saw clearly that the new principles were in some danger from men taking them up in a contentious spirit:

"I should be sorry needlessly to pain you by speaking of yourself or your friends, but I cannot think that either they or you are adequately impressed with the responsibility of your situation; they (from what I have heard) have taken up shreds and patches of the Catholic system, without troubling themselves with its realities, its duties, its self-denial, its reverence; and they are really in the way to cause good to be evil spoken of, and have done so already. It is tricking up an idol, and that idol, self; not serving God. I must pain you by so writing, and I am sorry to do so; but I really feel that I cannot write strong enough, if by any means this veil could be torn off your friends' eyes, and they taught to act as men who have to give account of their several actions before the judgment seat of Christ, and so act reverently and soberly, not amuse themselves (for it is nothing better) with holy things."

THE CHRISTIAN SOCIETY.

The problems which beset society show no signs of becoming fewer or less perplexing. The solutions offered have been born of more or less honest purpose to abate the incongruities and injustices by which we are surrounded. With socialism one need have no sympathy, and we have none, and it is exceedingly questionable whether the taint which attaches to the word does not still attach to it when it is qualified by the term "Christian." The name which has been used by Dr. George D. Herron, in his recent volume, *The Christian Society*, is a great improvement in terminology, and it points to the ultimate goal toward which the Church should move. But the advocates of this movement must not make the mis-

take of preaching something which in law-making is called "class legislation." The general impression is that the "message of Jesus to men of wealth" makes up the burden of the preaching of Dr. Herron. There is no doubt that those men who have acquired wealth have opportunities and duties which do not attach to the mass, but they do not relish constant scolding and exhortation. Something must be left to their own consciences. Philanthropy is a privilege and a duty, and to the honor of our Christianity it is widely practiced. But this message alone is one-sided. It is like strengthening the wall by painting its exterior. The foundation of Christian society must be laid lower down than the visible surface. It is a question of procedure, not of fundamental belief. One may hold as firmly as Dr. Herron to the view that Christianity is capable of producing an ideal state of society, while yet differing from him fundamentally as to some of his contentions. When society becomes permeated with the law of Christian love, socialism will die a quick death. The present social system entails some unjust and severe distinctions, but it is not responsible for all of the misery and wretchedness that abound. On this point the testimony of the Protestant ministers of New York during the past winter is of greatest significance. Not a case of destitution was reported among their communicants! What does this signify? What other than that practical Christianity is a good thing even for the world that now is? What does it imply other than that the message of Jesus belongs primarily and with special force to the common people? Fault with a social system will cease when it is seen that the improvident and the self-indulgent are the ones who suffer the results of their own sin. The humble missionary who labors to reclaim men is a truer Christian socialist and benefactor than the one whose burden is to the rich alone. If one would labor for improvement in accordance with nature and common sense, one must begin at the bottom, not at the top. Before God men are men irrespective of social position or the accident of wealth. These are human distinctions and merely affect outward duties which will be heeded or neglected according to the state of the human heart. That must be right first. (F. H. Revell Co., New York and Chicago, \$1.00.)

CONSOLATION.

Not long since an eminent Englishman, a prominent lecturer in a London "ethical" society, sent forth a volume which outlined some of the duties and privileges of such societies and their members. But when he came to speak of the desolation and distress which one meets everywhere he felt called upon to urge the necessity for sympathy and for the expression of a human fellow-feeling. High as that is, akin to the divine, higher he could not rise. By way of justification he spoke disparagingly of the consolation which the orthodox preacher has to offer. In some respects his criticism was correct when he said that the more of humanity the man has the more effective will be his words. He might have gone on and with more or less of justice have shown that the consolation which is offered by one who holds forth the notion that suffering is the direct infliction of a higher being, is one which awakens in men a consciousness and feeling that the statement is a simple contradiction in terms, a logical inconsistency, a mockery of human faith and trust. This is what has now been done by a man of warmest Christian faith and belief, a man whose heart bleeds with the sight of misery, one who weeps with those who weep. He repudiates the notion that the New Testament teaches any such inconsistent doctrines. Suffering is the result of sin, death is the result of an alienation for which man is responsible, and the evils of humanity pain the divine heart because they evidence departure from the divine will and purpose of love. Here is a consolation which derives its efficacy from divine

fellowship, which sees the brightness of God's face, which makes pure through "chastening," which teaches through discipline. It is a thought which makes prayer whole-souled and hearty, which takes away the spirit of rebellion and brings the sufferer heart to heart with a loving father. The volume before us, *Does God Send Trouble?* is one which should be read by every minister and Christian in the land that he may learn to distinguish "between Christian tradition and Christian truth" in this vital and important matter. Those who are called to say words of comfort need it, and those who need comfort will appreciate just such words. It is scarcely possible to commend the book too highly, a book which comes almost as a revelation into minds accustomed to the old round of consolatory phrases which sound so empty when put to the supreme test. (Boston and New York: Houghton, Mifflin & Co. \$1.00.)

The Expositor's Bible Series continues to lengthen its cords. A new volume has come to hand which is one of the most important in the whole series. It deals with the book which ranks first in doctrinal contents and which has been the battleground of many a theological controversy. With regard to a well-known commentary on the Epistle to the Romans a reviewer said: "We have no difficulty in understanding what Dr. — means, but, oh! for some help to understand what Paul meant." The same criticism cannot be applied to *The Epistle of St. Paul to the Romans*, by Handley C. G. Moule, M.A., Principal of Ridley Hall, Cambridge. He has even run the risk of making poor English or of proposing a fresh translation of verses and phrases, translations which he himself feels called upon to characterize as "rough and formless," in order that by this means he may make the meaning of the author stand forth with all possible vividness. In addition to the running commentary upon the Epistle, the author has added notes upon some of the important points connected with the exegesis and criticism. As a whole the volume must take its place as one of the most valuable and useful of the series. (New York: A. C. Armstrong, 1894. \$1.50.)

One always takes pleasure in recording a good book, and a book is good when it accomplishes a good end in a good way. Before us are two additional volumes of Dr. Alexander Maclaren's Bible Class Expositions, covering *The Gospel of St. Mark* and *The Gospel of St. Luke*. They are clearly and suggestively written, being somewhat of the nature of a series of expository sermons rather than of strict commentary. To the readers of the *Sunday School Times* its pages will have a somewhat familiar appearance, since the expositions were first prepared for it as commentaries on the International Sunday School Lessons. For a wider circle they are now sent forth in permanent form as a welcome addition to popular Biblical literature. (New York: Armstrong. \$1.00.)

For homiletical crutches we have no sympathy, and for those who depend upon them a profound pity. But some things may be useful as suggestive of independent thought, while at the same time dangerous as enticing to dependence. In the former relation attention may be called to a recent volume by Mr. and Mrs. George C. Needham, entitled *Broken Bread for Serving Disciples*. It consists of three dozen outlines of "gospel talks," or evangelical sermons, which are good of their sort, and as free from objectionable features as any which we have seen. In that they are suggestive rather than exhaustive. (F. H. Revell Co.: New York and Chicago. \$1.00.)

Dr. Arthur T. Pierson has sent out a little book which will be found useful and suggestive, under the title, *The Bible in Private and Public*. It deals with the study of the Bible and gives hints to those whose privilege it is to teach its message to others. To ministers it has some excellent words of advice as to the public reading of the

Scriptures and the laws of expression. To a good many people the book will appeal. (F. H. Revell Co.: New York and Chicago. 25c.)

Brave Little Holland and What She Taught Us. By William Elliot Griffiths. Dr. Griffiths is an enthusiast in everything which concerns the Dutch, and has prepared himself to write a larger history of Holland. He has given us in this volume a connected story written in simple language and designed for young people. But the book has a wider mission, and will supply old and young alike with much valuable and well digested information concerning the rise and growth of Holland, its influence upon Europe, and its moulding power in colonies upon the other side of the globe. The book is ably written, illustrated with pertinent engravings, and will fill a useful place in every library. (Houghton, Mifflin & Co.) (*Observer*.)

The Youth's Companion, an illustrated weekly paper for young people and the family. (Volume LXVI. 1893. Boston, Mass. Perry Mason & Co.) The bound volume of the *Youth's Companion* for 1893 is probably the most interesting and valuable annual for the young which has appeared. This volume is particularly worthy of preservation on account of the World's Fair number which forms a part of it and which gives a series of illustrations very complete and beautiful in all respects.

The American Church History Series. Vol. II. A History of the Methodist Church (South), The United Presbyterian Church, The Cumberland Presbyterian Church and the Presbyterian Church (South) in the United States. By Prof. Gross Alexander, D. D.; James B. Scouller, D. D.; Prof. R. V. Foster, D. D. and Prof. T. C. Johnson, D. D. New York: The Christian Literature Company. 1894.

Prof. Thomas Corey Johnson, who contributes the fourth section of this scholarly work, is one of the strong young men to whom the Southern Presbyterian Church looks to perpetuate her glory and her influence when the fathers have passed away. Coming of a sturdy Scotch stock and reared amid the mighty mountains of West Virginia, he is possessed of a strong individuality that occasionally manifests itself in a ruggedness of style that refuses to yield to the moulding influences of culture, and, like the rocky outcrop of his own mountainsides, reveals the massive strength that lies beneath the beauty of the surface. Dr. Johnson graduated at Hampden Sidney College, Va., with the highest honors of his class, in 1882. He spent one year at the University of Virginia, where he graduated in the schools of Latin, Greek and mathematics—one of the exceptional feats of that institution. His theological course he took at Union Theological Seminary, and devoted a year to Semitic studies under Prof. Todd at Yale. While serving as instructor in Greek and Hebrew exegesis at the Austin Theological School, Texas, he pursued the university course in philosophy under Dr. Dabney, and so thoroughly mastered it that he was able to step into the place of this greatest of Southern teachers when he was for months laid aside by illness. He is now filling the chair of Church History and Polity in Union Theological Seminary, and it was a happy choice that devolved upon him the work of adequately settling before the world the history of his own Church. He has successfully realized the aim of the promoters of this important series of giving a history upon the basis of the broadest investigation of the facts and treated by the most scientific method.

As a separate organization the history of the Southern Presbyterian Church (as it is popularly called) begins in 1861. But the history of its churches, presbyteries and synods, of its people and institutions goes back to the roots of our country's history. The fuller treatment of that earlier period is, of course, included in the history of the larger organization of which it formed a part. But our author has done well in packing into six intro-

ductory pages a rapid survey of that earlier history and of the state of the Church in 1861. Yet even for our author's purpose this survey would be very inadequate did we not catch glimpses in subsequent pages of the growth of its institutions, and of its influence in the whole Church before the division. Yet we think Dr. Johnson might, without immodesty, have mentioned the incalculable influence of the South in giving to the Church Dr. Archibald Alexander, the Assembly's first professor of theology, and have dwelt more strongly upon the debt due to Southern orthodoxy and Southern leaders in giving the victory to the old school party in the struggles of 1836-37. Dr. Johnson well says: "No considerable part of the Church elsewhere surpassed the South in all that goes to make intelligent and honest Presbyterianism. It had been a happy, a blessed portion of the Church of God."

Our author is unsparing in his characterization of the immediate cause of the division—the notorious Spring resolutions. But he represents them only as they appeared to the calmer souls at the North; and is just enough to attribute them to the extraordinary excitement of the hour, in "an atmosphere surcharged with the war spirit." For the painful effect that these resolutions produced both North and South, for the energetic measures taken by the Southern Presbyteries to save their Church from disintegration and their benevolent operations from prostration, for the meeting of the first Assembly, with its historic scenes, heroic faith and noble presentation of its cause to the world, for these things we must refer the reader to Dr. Johnson's own graphic pages, in which he enables us by constant citation from the original sources to read the history through our own eyes.

It is surely an encouraging sign of the times when a church historian concerns himself so largely not with the formal history of the church as it appears in its councils and caucuses, but with the living organism at work for its Adorable Head. Nearly one-third of the 170 pages of this history are devoted to a minute description of the agencies through which the Southern Church is seeking to do the work entrusted to it, and its efforts to solve its practical problems. From the beginning it has endeavored to realize in its own organization the principle for which its leaders had contended before the division—that the church itself was sufficient for the work committed to it, and should carry on that work through its own agencies, created by it and responsible to it. There are few sublimer spectacles in history than that of a beleaguered church, with the fires of war raging round it, calmly organizing far-reaching agencies for bringing the world to the feet of the Prince of Peace. The phenomenal growth of the Church under the operation of these principles, and their rapid spread among other churches, is of itself a powerful argument for their soundness. While here and there the reader may differ from our author as to some question of policy, the only defect in this admirably compendious statement is one of omission. While there are other references to the Assembly of 1893, Dr. Johnson fails to mention that that Assembly revolutionized its Home Mission system, committing to the older synods and presbyteries the entire responsibility for the work within their bounds, and putting the Assembly work on a distinctly missionary basis for extending the Church upon the frontiers. It is hoped that this will obviate the friction, of which the writer speaks, between the general and local evangelistic agencies.

We cannot follow our author through his picture of our religious life and worship, in which he has drawn in the light and shade with an impartial hand, nor through his discussion of our relation to other churches. In his attitude towards union with the Northern Church, he correctly represents the best sentiment of the Church at the present time, although there are many that pray for a

speedy removal of barriers, and who see signs of progress toward that consummation.

We have noticed very few errors. On page 378 we should read 1866 for 1867, and "Walnut street" for "Wall street" on page 461. The publishers have done their work in the elegant manner characteristic of all their publications.

PEYTON H. HOGE.

THE LIFE OF CATHERINE BOOTH, THE MOTHER OF THE SALVATION ARMY.*

Mrs. Catherine Booth, the mother of the Salvation Army, was one of the most remarkable women of the century. She seems to have been born to be a Christian leader. At twelve years of age she was secretary of the Juvenile Temperance Society, and an energetic worker in behalf of total abstinence. At the age of fourteen she was greatly influenced by Finney's lectures on Theology, and his doctrine of Christian Perfection, and this influence remained with her throughout her life, so that essentially Finney's views constitute the Theology of the Salvation Army. It is a remarkable fact that his views of Christian Perfection should find such little appreciation in his own country, and become in another generation the characteristic doctrine of a great religious organization. Although Mrs. Booth was brought up in the Wesleyan body, she early came into conflict with ecclesiasticism, and at the age of twenty-two was expelled from the Church on account of her adherence to the reforming movement in that body. After her marriage with the Rev. Wm. Booth she became his helpmeet in all kinds of religious work, but it was not without a severe struggle that she overcame her reluctance to speak in public. Long resisting the solicitations of her husband, and her own sense of duty, she finally, of her own accord, under the influence of the Spirit, arose in her husband's chapel and related her experience, and her resolution to yield to her sense of duty, and preach the Gospel. She immediately had great success, and wherever she went she was heard gladly by multitudes. Through all her subsequent life she preached in the largest halls of Great Britain, and has probably been listened to by more people than any other preacher of our age, unless it be Spurgeon.

Mrs. Booth and her husband were early called to evangelistic work, and both of them pursued it with such remarkable success that they felt it their duty to abandon the ordinary work of a settled ministry. This brought them into conflict with the ecclesiasticism of the New Connection Methodists, with which body they had worked for some years. An attempt at compromise was made, but, like most compromises, it failed, and in 1861 they resigned their connection with this body of Methodists, and went into independent evangelistic work. They were eagerly sought after as evangelists, and labored with great success in different parts of England.

The Salvation Army was born of the experiences of several years of labor among the lowest classes of London.

The Christian Mission was an organization under which the Booths labored for a long time. But the greater part of the fruits of their labors were lost to them by the lack of discipline and organization. The more aggressive members of the Mission advertised themselves for awhile as the Hallelujah Army. The name Salvation Army was proposed by Mr. Booth in 1877 as a substitute for Volunteer Army, which had been proposed by another. At first the Christian Mission and the Salvation Army were synonymous terms, but in a very short time the Salvation Army became so popular that the other name was discarded. It was the name Salvation Army that suggested the titles of the officers, so that in a very short time elder, class leader, and evangelist,

*By F. de L. Tucker. 2 volumes. Fleming H. Revell Company, N.Y.

gave place to colonel, captain, lieutenant, etc., and so by a natural evolution the Rev. Mr. Booth became General Booth.

The Salvation Army at once began a very rapid development which has continued to the present time. It is safe to say that no religious organization has ever accomplished so much in so short a time.

Mrs. Booth was rightly named the mother of the Army. Her influence in it was not even second to that of her husband. It is doubtless owing to her influence that the Army is officered by such a large number of able and brilliant women. It is a common remark that the women of the Army average much higher in ability and efficiency than the men. It is a very significant fact that all her children have become officers in the Army, and that all have the same spirit and views as their parents. More than one of them is fully equal to the parents in ability and zeal. It is sometimes complained of the Army that it is too much under the government of the Booth family, and that there is too much of the tyranny of the Booth dynasty. This is a criticism which on the surface might appear to be just, but on the other hand it ought to be said that it would be difficult to find any one who could take the place of the Marechale in France, of Bramwell Booth in London, or of Ballington Booth in New York. When the Army has developed any officers who are abler and more efficient than the Booth children then it will be time enough to talk of giving them an equal rank with them, or of supplying their place. It is a rare experience for a Christian mother to have so many children carrying on the work which her husband and herself have instituted. This in itself justifies her title for she is the mother of those who have proved themselves to be worthy of being the chief officers in the Army.

The two volumes contain a large amount of material for the history of the Army, as well as the life of its mother. There are not a few literary blemishes. The material has not been sufficiently digested, it has not been put into the best literary form, it might have been condensed into half the space with great advantage to its quality and power; but there is a warm glow of filial affection and Christian love in the volumes which makes them exceedingly interesting and attractive, and the reader is willing to condone all the literary blemishes.

CHARLES A. BRIGGS.

Union Theological Seminary.

DR. JACOBS' HISTORY OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES.*

The American Society of Church History, founded by that eminent historian of the Church, the Rev. Dr. Philip Schaff, its first president, at its annual meeting held in the city of Washington, D. C., Dec. 31, 1890, resolved to undertake the preparation of a series of denominational histories which would constitute together an American Church History. It took this important step at the suggestion of its president, who believed that in this way it would be possible to prepare a "uniform series properly covering the entire field of American church history."

It appointed a General Editorial Committee, consisting of the Rev. Philip Schaff, D.D., L.L.D.; Rt. Rev. Henry C. Potter, D.D., L.L.D.; Rev. Geo. T. Fisher, D.D., L.L.D.; Bishop John F. Hurst, D.D., L.L.D.; Rev. E. G. Wolf, D.D.; Henry C. Vedder, M.A., and Rev. Samuel M. Jackson, D.D., L.L.D., to have general supervision of the work, and to appoint the writers of these histories.

The committee resolved that the series should consist of twelve octavo volumes of from 400 to 500 pages each;

one volume being devoted to each of the largest and oldest communions in America, and five volumes to the smaller bodies.

The general editors informed us that their "plan provides that the different authors shall execute their labors in the spirit of conscientious Christian scholarship, with loyalty to their respective communions and fraternal regard to all other portions of Christ's kingdom. Each author is expected to base his work on critical study of the sources, to indicate his authorities, to give a classified list of literature, to trace his church to its roots in Europe, to exhibit its growth, its work at home and abroad, and to present a clear view of its present condition and relation to other Christian churches. The style will be scholarly, yet popular and interesting, so as to attract intelligent readers of all classes and creeds."

We have taken these words from the *Prospect*, which contains the assignments. Volume I, on "The Religious Forces of the United States," by H. K. Carroll, L.L.D., editor of the *Independent*, Superintendent Church Statistics United States Census, etc., worthily opened the series. The second volume was to be the history of the Baptists, the third, that of the Congregationalists, and the fourth, that of the Lutherans.

As the fourth was the first that was ready for the printer, Dr. Jacobs' History of the Evangelical Lutheran Church in the United States happens to be the first of the series of histories. Without being designed by the committee or the author, the history of the American branch of what has been called the Mother-Church of the Reformation, which is still the largest division of the Protestant host, and in this country numbers over a million and three hundred thousand communicants, is the first to meet the eyes of the public. The General Committee made a wise selection in appointing Dr. Jacobs, whose standing as a theologian is generally recognized, not only in his own denomination but in the theological world. His services as professor in Pennsylvania College, Gettysburg, and in the Lutheran Theological Seminary at Philadelphia, and his familiarity with the sources of the history of his own church as well as the fruits of his scholarship given to the world in his edition of the *Book of Concord; The Lutheran Movement in England, etc., etc.*, pointed him out as one most admirably qualified to prepare a history on the lines laid down by the General Committee. A careful examination of this handsome volume of 539 pages has satisfied us that the author has "based his work on a critical study of the sources," and has "traced his church to its roots in Europe." He has been very careful "to indicate his authorities," and has given "a classified list of literature" covering seven pages.

The volume begins with an introduction with the title "What Is Lutheranism?" The author evidently prepared it for those not of his own communion, and in these seventeen pages gives a very clear and concise statement of the distinctive doctrines and usages of his church.

The opening sentences of this introduction show how earnestly he has striven to carry out the plan of the Editorial Committee, and at the same time enable us to appreciate the greatness of his task. He says: "If the principle be correct that the biography of a man cannot be properly written without tracing his ancestry and examining the influences that have contributed, long before his birth, to the formation of his character, it is no less true that the past history and the present condition of the various Christian denominations of America cannot be rightly understood unless we recur to their sources in Europe and analyze the individual factors that have entered into their life before they reached this country. As no communion can be absolutely sundered from its past history, the historical standpoint must always be the basis of all enduring practical work. . . . The Lutheran Church in America cannot be understood,

*A History of the Evangelical Lutheran Church in the United States. By Henry Eyster Jacobs, Norton Professor of Systematic Theology in the Lutheran Theological Seminary in Philadelphia. New York: The Christian Literature Company: 1893. 8vo, pp. xvi., 539. \$2.50.

therefore, without an acquaintance with the Lutheran Church in the centers from which it has originated. The history of the Lutheran Church in America actually begins with the Reformation."

He divides the history into five periods: I. The sources and origination of the Lutheran Church in America; II. The first attempts at organization; III. Deterioration; IV. Revival and expansion; V. Reorganization.

The simple statement that the eleven chapters of the first period, covering almost 200 pages, are devoted to the tracing of the sources of the Lutheran Church in Holland, Sweden and Germany, and its beginnings in the New Netherlands, New Sweden, Pennsylvania and Georgia, shows how carefully and thoroughly the author has studied the foundations and beginnings. This part of the volume is of special value and interest to English readers, as many of these important facts are here for the first time published in their language.

In the second period he gives an admirable account of the life and labors of Henry Melchior Muhlenberg—generally called the Patriarch of the Lutheran Church in America—and of his co-laborers, down to 1787, the year of Muhlenberg's death.

The narrative of this period extends to page 306, and is crowded with matter of vital importance, which the author could not omit. But when he had reached that point he had not much more than two hundred pages left in which to give a satisfactory account of the history of his church, from the death of Muhlenberg to the present time.

But he has accomplished his task as fully as it was possible under the circumstances.

Dr. Jacobs has executed his labors "in the spirit of conscientious Christian scholarship, with loyalty to his own communion, and fraternal regard to all other portions of Christ's Kingdom." While the reader has no difficulty in discovering to which wing of the Lutheran Church the author belongs, he cannot fail to be impressed with his manifest effort to be perfectly fair and impartial in his presentation of the facts at his command. He has industriously gathered all the historical material within his reach, and has conscientiously striven to present it to his readers. He has carefully drawn his own conclusions, and frankly expressed his convictions, and the facts which he has set before his readers will enable them to judge of the correctness of those conclusions and convictions. We believe that the American Society of Church History has every reason to be satisfied with this opening volume of American Church History, which the Christian Literature Company has published in a very attractive form, and that Lutherans, as well as others, will look upon it as a standard work. Its style is "scholarly, yet popular and interesting," and is well calculated "to attract intelligent readers of all classes and creeds."

If the other volumes, now in preparation, are equally successful, we shall, in due season, have "a series of denominational histories which will constitute together an American Church History." G. F. KROTEL.

New York.

ROBERTSON'S EARLY RELIGION OF ISRAEL.*

The substance of this book was delivered as the Baird Lecture in the spring of 1889. The material has been re-arranged, however, and expanded into a volume of xiv, 524 pages, full pages of text containing 33 lines with 10 words on an average to the line. The author's argument is not presented concisely, but is elaborated in great detail, not being intended particularly for scholars but

for the ordinary intelligent reader of the English Bible.

In the introduction, our author gives his plan, claiming that there are two theories of the History of Israel—that of the Biblical writers and that of modern critics—and that the fact that discussion has passed from the comparatively indifferent matter of the genuineness of books to the question of the reconstruction of the history, renders it of prime importance that English students make a careful examination of the evidence, which it is his aim so to collect as to enable the reader to arrive at just conclusions. He states that the modern theory is now a "completed whole" which can be brought to the test of admitted phenomena and facts, and that certain circumstances render it comparatively easy at the present time to hold in abeyance any prepossessions to which the reader may have been accustomed because "the heat of controversy in regard to many points in dispute has so far subsided that it has become possible to look calmly at certain conclusions, the bare enunciation of which not long ago stirred up angry feelings. The claim of criticism to deal with such questions has been acknowledged, and ordinary people are able without passion to consider the arguments which are urged in support of theories which may be very much at variance with received views."

After a preliminary chapter upon the religious character of the History of Israel the point of which is that "the History of Israel resolves itself into a history of the religion; and the problem of the history is to explain the possession by this people of a faith and practice which distinguished them from their neighbors, and made them the religious teachers of the world," the author defines his two contending theories of the history, called by him the Biblical theory and the Modern theory, separating from the first theory any opinion in regard to the Mosaic authorship of the Pentateuch, traditional adherence to which he thinks has caused no little confusion in discussion over the credibility and historical value of the books. According to Professor Robertson the books of the Old Testament are of one tenor and testify that the people of Israel from the time of Abraham stood in a peculiar relation to God, received from Him special intimations of His will and character, and were peculiarly guided in their national existence and growth, and that the Sinaitic legislation was given as laid down in the Pentateuch at the time therein indicated, though until Ezra's time it was never actually carried out, owing to the sinfulness of the people. In opposition to this he states the modern theory generally to maintain that a number of wandering tribes came from the desert, found a settlement in Canaan, and like the races around them had their national God, Jahaveh, and possessed certain traditions, variously accounted for, of their origin and of the manner in which He had become their national God; but their religious faith and observances were much like those of the nations around them. Custom grew into law, legend was made into history, etc. The Biblical books which relate the history to the eighth century B. C., received their present shape long after the events, and only from the early pieces contained in them and by inference can we get a true view of the earlier history, since the books have been colored throughout by the ideas of the times in which the writers lived. To the prophets we are indebted for the ethic monotheism of the Old Testament, and the law was an attempt to frame a norm for the guidance of Israel in the truth they had taught. After defining these theories, Professor Robertson says that the theory is to be chosen that best accounts for phenomena that are admitted, and he specifies "the persistence of the Israelitish race and religion, the early consolidation of the people around their religious faith, and the power of this faith to produce two of the greatest religions of the world, Christianity and Mohammedanism."

*The Early Religion of Israel, as set forth by Biblical writers and by modern critical historians. The Baird Lecture for 1889. By James Robertson, D.D., Professor of Oriental Languages in the University of Glasgow. New York: Randolph. 1892. 8vo. \$3.00.

Our author's first step is to separate those documents that are acknowledged to belong to the eighth and ninth pre-Christian centuries, and to contain reliable history, and his claim is that these documents in the finish of the language and as religious products with a religious vocabulary imply an antecedent literature of the same sort with instruction in religion; and he thinks that since the art of writing was known, great national occasions, such as the period of Moses Samuel, David and Solomon, would certainly call for writing and religious instruction.

Professor Robertson next looks for facts of history that are presupposed in Amos and Hosea and finds: (1) The Exodus and special religious privileges; (2) The preeminence of Judah and of King David; (3) The unfaithfulness of Israel; (4) Hope for Israel; (5) A familiarity with the patriarchal stories of Genesis; and he insists that these documents have not been manipulated, and that they prove that there had existed in Israel an ideal religion side by side with the perverted actual one.

The limits of this review forbid following the author in his attempt to refute the arguments of the critics that the religion of Israel was much like that of their neighbors, notably in the names of the Deity, in the dwelling place of the Deity, and in visible representations of the Deity, though a single point will be referred to later on. The review must pass also his argument with Kuenen and others upon the development of the idea of Ethic Monotheism in Israel, with the simple remark that he does not seem to meet satisfactorily the arguments presented by these critics.

In the chapter on Authoritative Institutions, their date and their basis; on The Three Codes and The Law Books, Professor Robertson, in the judgment of the writer, makes his freshest and best contribution to the subject he discusses. His chief point is that the constant association of the levitical system of law with Moses proves that it must date from the time of Moses, while numberless modifications may have been made in practice after the origination of the laws; and while in the details of this argument there are some statements that it is difficult if not impossible to accept, the main position is a strong one. Particularly strong is he in his exposition of the method followed by Hebrew writers of using the direct form of quotation in places where it is clear that they are using their own language and not that of the historical personage of whom they may be speaking.

The book bears in all its parts marks of the candor and earnestness of the writer. It shows, however, very plainly that he makes such admissions as the facts compel somewhat unwillingly, and there is manifest here and there a halting and variable tendency. More than once, after admitting some point made by a critic, he appears to react from it as if it was something disagreeable for him to contemplate, or as if he had conceded something against his will and had misgivings about it. His use of the term Biblical and anti-Biblical is not a happy one. If he is not afraid of the results of a scientific criticism his words are calculated to arouse fear in others, when in a concluding chapter he expresses the possibility that those who accept the modern view of the Israelitish history may have to give up the historical view of the Life of Christ, and he raises the ubiquitous question of Inspiration as if any question of the method of Inspiration had a feather's weight to do with the question of Israelitish history. The present writer has discovered in more than one instance, as he thinks, a tendency, after admitting that a critical view contains some truth, though not accepted in its extreme form, to use evidence making against the extreme position as if it were valid against the entire theory of the critic. The argument concerning sacred places and religious customs proceeds upon the assumption that the critics base their conclusions upon the absence of certain institutions that are mentioned in the Pentateuch, while the truth is that it is the presence of a cultus contrary to that

laid down in the Pentateuch which leads them to their conclusions. Concerning the use of the names of other deities in Israel, Professor Robertson claims that the names from the beginning remained mere appellatives in Hebrew. This is pure assumption. To a reader who expects that as much can be positively learned from Amos and Hosea as Professor Robertson claims to find in them, the book will prove a disappointment, but to one who will take what good nuggets he can pick up here and there, it will bring satisfaction. It is certainly a work of real merit.

CHARLES RUFUS BROWN.

The Newton Theological Institution.

The Human and Its Relation to the Divine. By Theodore F. Wright Ph.D., Philadelphia. J. B. Lippincott Co. 12mo, pp. 271.

The author, writing, as he says, in the spirit of Swedenborg, endeavors "to solve, by means within the reach of all, the problems which present themselves to him who seeks to know man and his relation to God, hoping thus to be of some use in resisting the tendency of studious minds to cast off faith, and in leaving them to build on firm foundations houses which shall be both sanctuaries and fortresses." (p. 4.) The results of this endeavor are stated at the close of the volume as follows: "'That we do know' is the distinct and permanent self, its reciprocity, its re-agency, its free agency, its inheritance which affects but does not determine its acts, its trinal form, its relations testifying of the Divine, its immortality,—aspects which are fully presented in the teaching of the Christ,—in whom we have certain knowledge of God and spirit and matter." (p. 271.) The magnitude of the undertaking and the importance of the conclusions are impressive, but the actual performance is another matter. The book consists largely of quotations from the most heterogeneous array of writers and epitomes of arguments that seem to be put together like the variegated odds and ends of a crazy quilt. Of the author's ability to deal sharply with profound philosophical problems, a single illustration may suffice. In the third chapter, which treats of the "self in consciousness," quotations from nearly fifty writers are adduced to support the view that the self is "distinct and permanent." Last in the list is Prof. James, whose elaborated discussion in the "Principles of Psychology" (here cited as "New Psychology") ends in the very opposite conclusion that the "self of consciousness," at least, for psychological purposes, is nothing but the "passing thought." This, to the author, is naturally "not a thoroughly satisfactory ending;" but he finds that Prof. James is on his side none the less. For what does James say about the basis of our personality? He subscribes to the view of Ribot, that it is "that feeling of our vitality which, because it is so perpetually present, remains in the background of our consciousness." "Here," writes Mr. Wright, commenting on this familiar doctrine of sensationalistic psychology, "what he means by the personality, or, at least, by its basis, is apparently what Kant's term, 'the original transcendental unity of apperception' means." This is a union of empirical psychology and logical *Erkenntnistheorie* with a vengeance. But the writer proceeds: "And what is meant by such expressions as 'a man and his moods' or Goethe's saying, 'I will be lord over myself.'" Such egregious confessions show only too clearly that a taste for speculation, wide reading and good intentions are not sufficient to qualify one to attempt to base the certainties of faith on the "firm foundations" of metaphysics. The author's idea of speculation seems throughout quite too much of the sort expressed in what he says of freedom: "It is in the acknowledgment of man's true place in creation that his freedom of agency is vindicated." (Italics ours.)

H. N. GARDINER.

Northampton, Mass.

REVIEW OF PERIODICAL LITERATURE.

ABBREVIATIONS OF TITLES USED IN THIS RECORD.

Af. M. E. R.	African M. E. Church Review. (Quarterly.)	Meth. R.	Methodist Review. (B-monthly.)
Bapt. Q.	Baptist Quarterly Review.	Miss. H.	Missionary Herald.
Bib. S.	Bibliotheca Sacra. (Quarterly.)	Miss. R.	Missionary Review.
Bib. W.	The Biblical World.	New Chr. Q.	New Christian Quarterly.
Can. M. R.	Canadian Methodist Review. (Bi-monthly.)	Newb. H. M.	Newberry House Magazine.
Char. R.	Charities Review.	New W.	The New World. (Quarterly.)
Chr. L.	Christian Literature and Review of the Churches.	Our D.	Our Day. (B-monthly.)
Chr. T.	Christian Thought. (Bi-monthly.)	Prot. Ep. R.	Protestant Episcopal Review.
Ex.	Expositor.	Pre. M.	Preacher's Magazine.
Ex. T.	Expository Times.	Presb. Q.	Presbyterian Quarterly.
Good W.	Good Words.	Presb. Ref. R.	Presbyterian and Reformed Review. (Quarterly.)
Hom. R.	Homiletic Review.	Ref. Q.	Reformed Quarterly Review.
Kath. M.	Katholischen Missionen.	R. R. R.	Religious Review of Reviews.
Luth. C. R.	Lutheran Church Review.	The Think.	The Thinker.
Luth. Q.	Lutheran Quarterly.	Treas.	The Treasury.
		Yale R.	The Yale Review. (Quarterly.)

THE A. M. E. CHURCH REVIEW.

- Wright, R. R. Possibilities of the negro teacher. Af. M. E. R. 10 (Ap. '94), 459-69.
- Thomas, C. O. H. Negro—His past, present and future. Af. M. E. R. 10 (Ap. '94) 470-77.
- Washington, B. T. Taking advantage of our disadvantages. Af. M. E. R. 10 (Ap. '94), 478-82.
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- Moore, W. H. A. Hand of Ethiopia. Af. M. E. R. 10 (Ap. '94), 541-48. The Atlantic Monthly. May.

THE ATLANTIC MONTHLY.

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- Deland, Margaret. Philip and his wife. XIV.-XVI.
- Bolles, Frank. From Blomidon to Smoky.
- Mendenhall, T. C. The Henry.
- Stoddard, Elizabeth. Achilles in Orcus.
- Parker, Gilbert. Three commandments in the vulgar tongue.
- Strachey, Sir Edward. Talk at a country house. Taking leave; Emile Souvestre; Edward Lear; Retrospect.
- Manatt, J. Irving. Behind Hymettus.
- Cortissoz, Royal. Egotism in contemporary art.
- Stoddard, R. H. Where?
- White, Eliza Orne. The Queen of Clubs.
- Winsor, Justin. Francis Parkman.
- Fiske, John. Francis Parkman.
- Slocum, William Frederick. The ethical problem of the public schools.
- Guiney, Louise Imogen. Henry Vaughan the silurist.
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- Poetry in general and in particular.

THE BIBLICAL WORLD.

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- Gifford, O. P. How much do I study the Bible and how? Bib. W. 3 (Ap. '94) 261-63.
- Harper, William R. The fratricide: Cainite civilization, Genesis iv. Bib. W. 3 (Ap. '94) 264-74.
- Batten, L. W. Attitude of the Christian toward the higher criticism of the Bible. Bib. W. 3 (Ap. '94) 275-80.
- Cheyne, T. K. The bearing of criticism on edification. Bib. W. 3 (Ap. '94) 281-90.

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- Wright, G. F. Adaptations of nature to highest wants of man. Bib. Sac. 51 (Ap. '94) 206-30.
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- Coffin, William A. Dagnan-Bouveret.
- Fawcett, Edgar. Minorchord.
- Mark Twain Pudd'nhead Wilson.
- Swain, Mark. Pudd'nhead Wilson. vi.
- Lowell, James Russell. Fragments.
- Nadal, E. S. Contrasts of English and American scenery.
- Bishop, William Henry. Hunting an abandoned farm in upper New England.
- Foster, William Prescott. The heart of the world.

Janvier, Thomas A. A loan of half-orphans. Part I.

Freer, Frederick W. A lady in black.

Cole, Timothy. Old Dutch masters; Aelbert Cuyp.

Matthews, Brander. Bookbindings of the past.

Roche, James Jeffrey. The Kearsarge.

Hibbard, George A. "Their exits and their entrances."

Dole, Nathan Haskell. Love and Maytime.

Allen, Thomas G., Jr., and Sachtleben, William L. Across Asia on a bicycle.

Pratt, Cornelia Atwood. Witherle's freedom.

Foot, Mary Hallock. Coeur d'Alene.—(Conclusion.)

Hall, Wilburn. Capture of the slave-ship "Cora."

Tesla, Nikola. Zmaji Iovan Iovanovich, the chief Servian poet.

Johnson, Robert Underwood. Paraphrases from the Servian. (After translations by Nikola Tesla.)

Johnston, Richard Malcolm. Mr. Pate's only infirmity.

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Bates, Charlotte Fiske. Solace. A poem.

Du Maurier, George. Trilby. A novel. Part V.

Meyers, R. C. V. The Miracle of Tisha Hofnagle. A story.

MacLay, Edgar Stanton. The chastisement of the Qualla Battocans.

King, Grace. At Cheniere Caminada. A story.

Harrington, Mark W. The advent of spring.

Wilcox, Marston. A note of a philologist. A story.

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Wister, Owen. A kinsman of Red Cloud. A story.

Burr, Frederic M. A little journey in Java.

Allen, James Lane. A Kentucky cardinal. A story. Part I.

Brackett, Anna C. Charleston, South Carolina (1861).

Clarkson, L. The end of an animosity. A story.

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Jordan, Kate. The new dawn. Poem.

Loomis, Francis B. Americans Abroad, Coates.

Florence Earle. Conscience Poem.

Parker, Gilbert. The Trespasser. XIII., XIV., XV.

Moore, Mrs. Bloomfield. An echo. Poem.

Bissell, Champion. Fitz-James O'Brien and his time.

Nelson, Dorothy E. Her concert.

Morris, Harrison S. The lonely-bird. Poem.

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